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# BRAZIL

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# BRAZIL

HAROLD C. ANDERSON

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THE BOARD OF FOREIGN MISSIONS  
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156 Fifth Avenue, New York, N. Y.

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*An earnest Sunday school class in Baia*





# BRAZIL

HAROLD C. ANDERSON

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## I. THE LAND AND THE PEOPLE

### *The Land*

By way of introduction let us get some things straight about Brazil. In the first place it is a big country, the largest in South America, occupying nearly one half of the continent, 3,300,000 square miles out of a total of 6,800,000. Take away from the other South American countries French Guiana on the north and Uruguay on the south and you will have left approximately the area of Brazil. Brazil's population is over one half of all South America. The total population of South America is put at 90,000,000; that of Brazil at 48,000,000.

Compared with the United States of America the twenty-two states which make up the United States of Brazil are larger in area than our forty-eight states by almost 250,000 square miles. To equal Brazil, you would need to add on to the United States of America about three more Nebraskas. The population of Brazil, however, is only about one-third that of our country.

Let us try to visualize this great country. I wish I could take you to the Pan American building in Washington, D. C. and



*A familiar Brazilian port scene*

show you a large relief map of South America. There is where I got a comprehensive view of that continent. The one thing that stands out with startling clearness as you look at that relief map is the long high backbone of the Andes range of mountains curving down close to the west coast. Guide book facts and hazy geographical statistics about heights (13,000 feet, 17,000 feet, on up to "the highest peak in the Western Hemisphere 23,300 feet above the sea") take on new meaning and the effect is heightened by contrast as the eye takes in two great depressions, that of the Amazon basin in the north and the Paraguay-Parana basin toward the south, terminating in the Rio de la Plata.

Equador, Peru, Bolivia, and Chile are predominantly countries of a gigantic mountain range. Brazil is a country of gigantic river systems draining a continent. In comparison with the west coast Brazil appears to be a low country, but appearances

are deceitful. Leaving aside these two great depressions or river basins, one can see that a great part of Brazil is a vast tableland 900 to 3000 feet in altitude, interspersed with mountain ranges of respectable height,—the Serra do Mar (the Maritime Range), the Mantiqueira, and the rather complicated interior range. The highest points in these mountains are Caparao (9,679 feet) and Itatiaya (9,321 feet). There appears also another large river system, that of the Sao Francisco which cuts into the plateau flowing northeast and east for about 1200 miles, affording a much-needed and much-used water way, except for a short distance, where it drops down from the plateau to the coast plane as it turns east toward the sea.

Last but not least, there is the coastal plain, quite wide in the north, but narrowing toward the south, and in some places vanishing, as between Rio de Janeiro and Santos, where the coastal range slopes directly down to the ocean. It is in this fringe and in the valleys between the coastal range and the Mantiqueira, a strip of about 150 miles wide, that the teeming centers of national life around Rio and Sao Paulo are to be found.

Brazil has a coast line of 3600 miles. Regular, fast, passenger ships, plying from the River Plate to New York via Trinidad, follow this coast line for twelve days,—the last day being taken up in passing through an immense stretch of water poured into the Atlantic from the Amazon.

While we are noting the big things in Brazil let us not pass up the large island of Marajo in the mouth of the Amazon. Here is an island as large as the mother country, Portugal, held like a huge nut in the jaws of an immense nut cracker, as the river divides and flows into the sea.

Everyone knows, of course, that the Amazon is a mighty river draining, with its many tributaries, a vast region on the north,

on the south, and clear over to the high wall of the Andes on the west. Fully one-third of Brazil is included in this region, a land of dense forests and jungle where an estimated 9,000,000 wild rubber trees are waiting to be tapped to keep the wheels of civilization and war rolling. Vast Amazonia, the stream-filled jungle land, may yet play an important role in this streamlined war. Be that as it may, here is the last virgin forest land challenging medical science to conquer malaria and other tropical ills and offering to feed and sustain millions, if and when they can come and get it. To date, not many have ventured and these few have necessarily made their clearings and settlements and built their cities close to the Amazon and its tributaries. "Old Man River" provides the only trail for canoes, barks, ships, and hydroplanes to explore this vast green empire. What a river he is! Welcoming large, deep-draft ocean steamers at Para, the port of entry, and escorting them 900 miles up to Manaus, the old rubber center; lighter-draft, ocean-going freighters he takes on up to the port of Iquitos in Peru, 2300 miles from the Atlantic. Lend-Lease funds have just recently been granted to Peru to complete a railroad to this port. This will release Peru's exports through her back door of Iquitos and down through Brazil's 2300-mile back yard to the sea.

### *The People*

Brazil is the one country in South America where Spanish is not spoken. The Portuguese discovered, colonized, and ruled Brazil until 1822. When the colony proclaimed her independence she retained the language of the mother country just as the thirteen colonies of the United States of America did. Her strongest cultural tie is still with Portugal, even as that of the United States of America is with England.

Three main race stocks go into the making of the Brazilian: the Portuguese, who discovered and colonized the country; the





*Tapping a tree on a rubber plantation*

Indian, who was there before the Portuguese; the African, who was brought over as a slave. "The Portuguese Colonies never developed any color or racial barriers. This explains how the Indians were easily assimilated and made an integral part of a new social order upon which the European landlords stamped the features of Portuguese civilization. No Indian communities are now found in the country except for the disappearing remnants of some wild tribes in the forests and some villages of semi-civilized tribes which, under pressure of contact with advancing civilization, are in process either of assimilation or extinction. . . . During three centuries Brazil had received from Africa about twelve million slaves. The assimilation and absorption of these followed the same lines as in the case of the Indians. Only in Bahia, where the largest slave market was situated, did the Negroes preserve their racial purity. The black element in the country, however, owing to steady assimilation and decline through diseases due to ignorance, neglect, and vice, is disappearing very rapidly. Slavery in Brazil was not so cruel, and onerous as in many other lands, and the low moral condition under which the three races mingled without doubt accounts for the absence today of race prejudices."\*

From the same authentic source we gather the following accurate information to round out our picture of the Brazilian people and their growth. "The inhabitants of Brazil have doubled in numbers every twenty-three years. The population on December 1, 1930, was estimated at 41,477,824, which showed an increase over the previous year of 1,205,174. This was very remarkable, as only 62,618 foreigners (representing fifty-eight countries) entered as immigrants. It is estimated that, at the present rate of growth, by the end of the century there will be a population of three hundred millions.

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\*Quotations in this section are taken from *The Republic of Brazil* by Erasmo Braga and K. C. Grubb. World Dominion Press, London, 1932.

“The elements making up this population, according to a statement made by the National Museum, Rio, in 1922, are as follows:

White .....	51 per cent
Black .....	14 “ “
Indian .....	2 “ “
White and Black .....	22 “ “
White and Indian .....	11 “ “

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100 per cent

“Generally speaking, the Brazilians are good-natured, generous, hospitable, friendly, courteous, open-minded, intelligent, peace-loving, and graceful, and as might be expected, exhibit the characteristic weaknesses of their good qualities being prodigal and spendthrift, fond of talking and slow to act. Patient and courageous, their endurance in moral and physical suffering has been often noted, and is one of the distinctive traits of their character.”

*A missionary nurse and her patient — Ponte Nova*



## II. A SHORT HISTORICAL SKETCH OF MODERN BRAZIL

From 1822 to 1889 Brazil had a constitutional monarchy. Her independence dates from September 7, 1822, forty-six years after the Liberty Bell rang out our independence. Brazil did it differently. Instead of ringing a bell a young prince rode out in front of his troops on Ipiranga Field near Sao Paulo, waved his sword and shouted: "*Eu fico!*" ("I will stay"), thus indicating that he had made the momentous decision to remain in Brazil and throw in his lot with the growing independence movement. As Pedro I, he was proclaimed emperor of an independent Brazil. He reigned for nine years, but meanwhile, having adopted a reactionary policy contrary to the aspirations of the people, he was forced to abdicate in 1831 in favor of his infant son, D. Pedro II. Brazil was fortunate in having this man at the head of the government for the long period of fifty-eight years, until 1889, when the Republic of Brazil was proclaimed. It was largely due to the wise and liberal leadership of D. Pedro II that the Constitutional Monarchy or Empire of Brazil persisted so many years after all the other South American countries had become republics. The Emperor was an upright, liberal-minded, and cultured sovereign. In the second decade of his reign (he was crowned in 1840, a regency having governed for the nine previous years), Evangelical missions were introduced into Brazil and under the leadership of able statesmen liberal laws were enacted which insured tolerance and personal freedom to non-Catholics.

### *The Republican Regime*

In 1870, the Republicans issued a manifesto incorporating advanced democratic principles. The Republican propaganda gained headway, and the parallel movement for the abolition of slavery developed so rapidly that in 1888 a law was passed





*Elevator connecting lower and upper city — Baía*

setting free all the slaves existing in the country. On November 15, 1889, without bloodshed, the Republic was proclaimed, the Roman Catholic Church was disestablished (January, 1890), and a constitution was adopted closely modelled on that of the United States of America. The Republican regime in Brazil was handicapped by the lack of a strong central authority in the Federal administration. This was due to the fact that the con-

stitution had granted to the states the power to levy export taxes and to organize military and police forces, and the President had to resort to a political compromise with the state executives. The result was that the executives became autocratic, and in the last years of the constitutional period the Parliament was practically reduced to the role of formally passing such legislation as the executives in the states and in the Federal area demanded. Other factors such as the cramping of economic activities by old laws incompatible with modern conditions of life, the one-sided economic situation resulting from the larger development of industry and agriculture in the south, the collapse of the rubber market in the north, droughts and other causes which were draining the resources of the land, led to the crisis which in 1930 brought constitutional government to an end.

### *The Republic Today*

The present regime is trying to do what it thinks is best for the country. It has built roads and promoted public works and enacted social legislation which has been of great benefit to the working and underprivileged classes. It tries to be efficient and honest. As was to be expected there have been uprisings in several states at various times since 1930, and one serious attempt at a counter revolution in 1932, but all these have been put down. In 1937 an attempt was made to hold a presidential election. When political excitement was at its highest point and there was danger of an election by violence and not by votes, the President calmly announced over the radio that there would be no election, suspended the constitution, and kept order. He was upheld by public opinion. To date he has the confidence of the majority of the people competent to judge things and has not abused that confidence. He has been firm and tolerant at the same time and has revealed amazing tact and dexterity in handling difficult situations.



*A city street in Brazil looks much like New York*

President Getulio Vargas has dealt firmly with a large German colony in the south of Brazil which was being exploited by Nazi agents in the interests of their regime rather than that of Brazil. These agents were sent home; precautionary defense measures were adopted; teaching in the German language to the exclusion of the Portuguese was reversed, and young men were drafted from this colony for the Brazilian army, navy, and air force. In short, the colony is in process of being Brazilianized.

Brazil has been co-operating loyally with the United States of America and all of the other American countries in hemisphere defense, increasing and modernizing her army, navy, and air force, co-operating with the United States of America in enlarging old and building new airports and landing fields on the large hump that curves out toward Vichy-governed Dakar and other African ports 1600 to 2000 miles distant, or less than twelve hours flying-time away. Brazil is the one South American country which has its own navy yard in beautiful Guanabara Bay at Rio. Seven destroyers have been laid down; three have already been launched.

The choice of Rio de Janeiro as the meeting place for the foreign ministers of the twenty-one American Republics in January of this year, was as carefully considered, I am quite sure, as the choice of a city for a Democratic or Republican Party convention is studied by politicians. The Rio meeting was not a mistake. It won the votes of all but two of the states participating. Brazil's President, Getulio Vargas, and Brazil's Foreign Minister, Oswaldo Aranha, both worked valiantly for a common policy and united action.





*A men's Sunday school class led by their pastor*

### **III. LIFE AND GROWTH OF THE EVANGELICAL CHURCH IN BRAZIL**

"It is about time," I can imagine some who reads this booklet saying, "that something be said about religion and the work of Protestant missions in Brazil." Well, we are at the last quarter and the author would like to ride the Evangelical cause down the home stretch. We sincerely believe that the cause of Evangelical missions is winning out in Brazil. There are several reasons for this optimistic belief. I will set down in order a few of the reasons and expand upon them.

#### *The Beginning of Foreign Missions*

The roots of the Evangelical faith in Brazil go back to the first known foreign mission attempt of the church of the Reformation,—that of the French Huguenots in 1555, and to that of the Dutch Reformed Church in 1624. Even though both attempts were mixed up with schemes of conquest and colonization in Brazil, they bear witness to an attempt to carry out our Lord's program of spiritual world conquest. More about this later.

Another reason is the remarkable courage, faith, and statesmanship of the pioneer missionaries who launched this modern



*The harvest of Brazil nuts*

missionary movement three hundred years after the French Huguenots, in 1855. (That is not so long ago. My father was born in 1853.) Direct evangelistic preaching, extensively up and down the coast and up and down rivers and along a few



*The avenue of palms*

railroads, then inland over trails to the back country, has been the constant policy of our Mission, keeping in mind the geography of the country and putting the "Go" into and keeping it in the great final commission of our Lord. These pioneer missionaries were statesmanlike also in training Brazilian evangelists, pastors, and educators, going after the best young men in the strategic centers of Rio, Sao Paulo, Baia, and Pernambuco, building up a strong Brazilian Evangelical church, led by an educated, consecrated ministry, a church that has to a great extent become self-supporting, self-sustaining, and self-propagating.

*A city market*







*A former diamond miner prepares for the ministry*

A glance at the present situation gives ground for hope. Our two Brazil Missions have been consolidated into one, with one man giving his entire time to unifying and directing the work. Our Mission is working in close co-operation with the missions of the Presbyterian Church of the South. We hold regularly a Pan Presbyterian Mission Meeting and work out plans together. A co-operative movement of all the Evangelical forces in Brazil is well developed. Nearly all the Protestant missions and various Brazilian Evangelical churches co-operate under competent Brazilian leadership.

#### *New Evangelical Organizations*

“The Evangelical Confederation of Brazil was created in 1934 through the union of co-operative bodies: the Evangelical Council of Religious Education of Brazil (1916) and the Federation of the Evangelical Churches of Brazil (1931) with the object of unifying, simplifying, and rendering more comprehensible and efficient the work of Christian co-operation” (from the 1937 Report of this Confederation). Six national churches (Congre-



gational, Presbyterian, Episcopal, Methodist, and Independent Presbyterian); six Missions (Methodist Episcopal, South, Presbyterian in the United States of America, Presbyterian in the United States, Unevangelized Fields Missions, Women's Council of Methodist Episcopal, South, Japan Missions of Brazil); also, two Bible Societies (American, and British and Foreign) co-operated in this union enterprise. The Protestant forces in Brazil are drawing closer together in presenting a united witness to the gospel and in providing a unified circulatory system by which the life-giving and life-sustaining power of the gospel can make itself felt in the whole body of the Evangelical church and in the life of the nation.

The newest organization that promises well for the future is the Board of National Missions, organized in 1940. This Board is a joint enterprise of three bodies: our Mission, the Mission of the Presbyterian Church in the United States, and the Presbyterian Church of Brazil. Financial responsibility is prorated, each body underwriting  $33\frac{1}{3}$  per cent. The workers are all Brazilians. The plan is for the Missions and the Brazilian Church to co-operate in evangelizing and developing churches in the rapidly growing frontier regions of Brazil. One young couple is already at work in the northwestern part of the state of Sao Paulo. They have made a splendid beginning. Three more evangelists were appointed by the Board at its July, 1941, meeting, two working in the great inland state of Minas Gerais and one who has been working on his own, part of the time and part of the time with scanty support, in the Amazon River Valley.

### *The Roman Catholic Church*

The predominant church is of course the Roman Catholic. Just as our thirteen colonies were settled by earnest Protestants so the promoters of the counter reformation, the Jesuits, came with the early colonists to Brazil, determined to make this



*Many boats on the Amazon use trees for sails*

country together with all of South America a stronghold of the Roman Catholic Church. Two sporadic attempts were made by Protestants to get a foothold in Brazil during the colonial days: one, by the French Huguenots in Rio de Janeiro in 1555-1560, the first attempt of Protestants on the American continent, and, I believe, the first foreign mission enterprise of Protestantism. This attempt failed, largely because of the treachery of the political leader of this colony, Admiral Villegagnon. It is interesting to note that "The first communion service held in America was celebrated on March 21, 1557, on the island of Villegagnon, (Jean de Lery, *Histoire d'un voyage fait dans le pays du Bresil*), and the first martyrs of the Evangelical faith, Jean du Bordel, Matthieu Vermeil, and Pierre Bourdon, were strangled and thrown into the sea on February 9, 1558. (Jean Crespin, *Histoire des Martyrs persecutes et Mis a Mort pour la Verite de l'Evangile*)."\*

"The Dutch occupation of North Brazil (1624-1655) threat-

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\**The Republic of Brazil*, Erasmo Braga and K. C. Grubb, p. 18.

ened the Portuguese domination even more seriously. In Pernambuco, Roman Catholics, Protestants, and Jews were given the most complete religious freedom under the government of Prince Maurice de Nassau. During the Dutch domination in the north-eastern region two classes and a synod were established, and numerous congregations both Dutch and Brazilian were formed under the ministry of several ordained ministers. Both the French Huguenots in the sixteenth century and the Dutch Reformed Church in the seventeenth found the Indians open to the preaching of the gospel.”\*

As to the conditions of the Roman Catholic Church in Brazil we find it quite different from that of the same church in the United States of America and in Protestant countries of Europe, where a healthy competition with Protestants has brought out the better side of the Roman Catholic Church.† The head of the revolutionary government in Brazil (1931), Dr. Getulio Vargas, in an interview published on August 29, 1923, in “O Paiz,” made the following statement: “With reference to the proposed amendment (to the Constitution, Item No. 10) stipulating that the Catholic Church is the church of the majority of the Brazilian people, I think, in the first place, that such a statement is very disputable.

“In order that a person might call himself a Catholic, he should know the doctrine, accept it, and live it. With such conditions only an *elite*, a select minority, comply. The high circles in social life have a Catholicism rather sceptical and elegant. And the vast ignorant masses are still in the age of the fetishist worship of saints with several miracle-working specialties.”

### *The Harvest of the Years*

Organized Evangelical missionary work, that has persisted,

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\**The Republic of Brazil*, Erasmo Braga and K. C. Grubb, p. 18.

†For further details see *The Republic of Brazil*, by Erasmo Braga and K. C. Grubb, pp. 33-46.

began shortly after the middle of the nineteenth century. On the tenth of March in 1855 a Scottish physician, Dr. Robert Kalley, landed in Rio de Janeiro, and began a work which has grown into a Brazilian Congregational Church. A little more than four years later, on the twelfth of August in 1859, the Rev. Ashbel Green Simonton, a missionary of the Presbyterian Church in the United States of America, landed in the same city and began to lay the foundations of the Presbyterian work. In these two men we are reminded of the beloved physician, St. Luke, and of the Apostle Paul who brought the gospel to Europe. These men were followed by missionaries representing Methodist Episcopal, South, 1867, Southern Baptists, 1881, Protestant Episcopal of the United States of America, 1889. Also representatives of the Assemblies of God (Pentecostal) and Seventh Day Adventists and various faith missions are at work in Brazil.

The statistical results of seventy years of Protestant Missions to the end of 1930 given by Erasmo Braga are as follows:

- 20 National churches
- 1.358 Organized local churches
- 730 National workers
- 135.390 Members of Evangelical communions, not including children and adherents
- 400.000 Total Protestant constituency, including children and adherents
- 1,000.000 Total Protestant constituency, including colonial churches, Anglican, German Evangelical and Lutheran, which minister to immigrants and do not assume missionary responsibility.

At the end of 1930 the largest of the Brazilian Presbyterian groups was listed as having 29,405 communicant members, 246 churches, 104 ministers; in 1937 there were 43,100 communicant members, 266 churches, 183 ministers. This is an in-





*The nurses' dining room, Grace Memorial Hospital, Baia*

crease in seven years of 46 per cent in membership; 8 per cent in churches; 76 per cent in ministers.

#### **IV. EVANGELICAL FORCES FORGE AHEAD**

As this booklet was being prepared, South America was making the front page in American newspapers. The spotlight of publicity turned on Rio de Janeiro, where the foreign ministers of the twenty-one American Republics, sweltering in the mid-summer heat of the tropics, met to consider their countries' attitude toward the world situation and work out a common policy of hemisphere defense. Long before these words were in print, the results of that conference were common knowledge. This new interest in South America should lead the home church to a better knowledge of and a deeper interest in the Evangelical cause there.

#### *The Influence of Evangelical Christianity*

Jack Harding, an American writer, author of the book, *I Like*

*Brazil*, was one of many sent to South America on a goodwill tour. Mr. Harding admits that he went to Brazil under the impression that religiously Brazil was 100 per cent Roman Catholic. Much to his surprise, during his stay in Rio and during a trip up the coast, and 900 miles up the Amazon to Manaos, then back to Rio, and another trip into the states of Minas Gerais and Sao Paulo, he ran into a strong Protestant influence, through contact with leading Brazilians. Mr. Harding's incidental references to this are substantial proof that Evangelical Christianity is a leaven permeating Brazilian life extensively and intensively, so that even a tourist on a flying trip cannot fail to encounter it.

Brazilian public men are also aware of this influence and recognize its value to their country. Our school in Baia, begun in a modest way fourteen years ago, and growing steadily in favor and influence, was granted "Permanent Inspection" by the Federal Department of Education in March, 1941. This means that the "Instituto Dois de Julho," nationalized in name as well as in spirit, is now granted equal rights and rank with other national schools of this type. Its Evangelical character was no small factor in obtaining this recognition. The same month, March 1941, brought a surprise to our Ponte Nova station, 240 miles inland from Baia City. The Interventor Federal (Governor of the state), his wife, and a party of twenty-two including the Secretary of Agriculture and the Secretary of Highways were on a tour of inspection in the interior of the state. Friendly authorities in the counties near Ponte Nova pointed out to the Governor that he and his party, by all means, should include Ponte Nova in their itinerary. A messenger was dispatched to advise Ponte Nova of his decision to come and hurried preparations were made for the entertainment of this large and distinguished party. (Entertainment in its literal and primitive meaning, i.e., food, beds, baths, as well as a social event, please



*A boy receives his first Gospel*

understand.) They seemed very much pleased with what they saw of the hospital, church, school, farm and community and went away apparently with a very good impression of the "Americans" and what the "Americanos" and "Brazileiros" together were trying to do for the farmers, miners, and cattle men of the interior.

We were glad to learn from the Secretary of Highways that within a few months Ponte Nova will be linked up with a new Federal highway connecting the city of Baia on the coast with an important new interior landing field at Barreiras which shows up in the new 1941 air service maps posted in all post offices in the United States of America. The Secretary of Agriculture showed his approval of what the school is doing by making a present to Ponte Nova of two young bulls of Indu-Brazil strain (called Brahmins in the United States of America) and the Governor topped it all off by installing a radio-telegraph station of the State Police Department in Ponte Nova and placing its facilities at our disposal. The missionaries in Ponte Nova

are quite overcome, after all these years of difficult communications, in trying to adjust themselves to the new highway and radio telegraph station. Perhaps the first message sent out should be an S.O.S. call to home supporters for endowed automobiles and ambulances, not only for Ponte Nova but also for all the pioneering missionaries of the Brazil Mission back in the hinterlands of the Sao Francisco River Valley and clear down to South Brazil where your representatives are ministering to a bewildered German colony, largely scattered sheep without a shepherd.

### *Out on the Frontier*

The spirit revealed by the pioneer workers is indicated in this letter from a missionary's wife who has had twenty-two years experience. She and her husband have developed a field and turned it over to the Brazilian Church. They are now pushing on to new frontiers:—

“Our own Mission has released us to go to Mato Grosso by March of 1942, or as soon as we can get a good substitute. We go with our eyes wide open. Life is rough and of the pioneer type with few conveniences and living is twice as high as here, or often higher. Distances are a hindrance. One day we sat over the back wheels of a none-too-comfortable bus from 2 a.m. until 5:30 p.m. with only forty minutes out for breakfast! The roads were the worst we had ever seen and this is saying a great deal! We still marvel that the bus did not tumble over! When one finds open doors for the gospel one cares little where he sleeps or what he eats, which shows that, after all, God's creatures are about 90 per cent spirit and only 10 per cent flesh.”

And here is a quotation from a letter written by a missionary of ten years' experience. He writes to a new missionary couple whom he must needs “break in” to pioneer work. He tries to prepare them by putting up the rough side. The new missionary shows that she ‘can take it’ by her comment:



“Although you have probably heard from Richard Waddell I am going to quote a paragraph from his letter, which we thought was priceless:—

‘Am back from seven weeks in and around Cocos. Thirty-one professions, lots of baptisms. One broken toe nail, one sprained ankle, three attacks of malaria, lots of ant bites, tick bites, and flea bites. Kissed by cockroaches, dragged around by rats, but all in all, one keen trip, and may God give you both many of them.’ (We take this last comment to refer to the ‘keen’ trip.)”

Brazilian workers vie with the missionaries in enduring hardship as good soldiers of Jesus Christ. The Rev. Ashmun C. Salley, Secretary of the Mission, sends word of what he learned and saw at a meeting of the Board of National Missions which he attended in July in Sao Paulo.

“I wish all of our Mission could have heard the stories of dedication, of danger to life, of sacrifices, and of struggles on the part of Brazilian Christians, most of them laymen, earning their own living. It was an inspiration and a challenge. A shoemaker putting by month by month, his little savings to enable

*The biology laboratory in Instituto Dois de Julho, Baia*





*A class in home economics at the Instituto, Baia*

him to go back to the town of his birth, buy a house, and take the Christ to his old friends. A traveler receives a tract, a Bible is bought and studied, a life is transformed, and that morning we heard the call from that traveler and a group of friends who also are of 'The Way' asking that some one be sent to help them. . . . An educated, cultured young minister tells us of having gathered a group of his lay workers and of having gone into a new rural district where there is no religious work of any kind, not even by the Catholic Church, of having sold hundreds of Bibles from door to door, of crowded meetings, and of a real spiritual awakening. His eyes glowed as he pictured the need and the opportunity. . . . A mature minister, who has the confidence of men high in the administration of the Amazon Valley, whose face shows the effects of suffering and exposure, tells of the little scattered groups of believers living on the banks of the mighty Amazon and its tributaries. Able, a school administrator, underpaid, without funds to return to the north, he pleads the cause of these people. Three times he has come out prostrated by malaria and has been carried from the ship in the arms of his

friends to their homes. He closed his appeal by saying, 'Don't send a young man to that field. He may die. I am used to it and can stand it. Send me.' The spirit of Antioch was alive again as we saw the unoccupied frontier fields of Brazil beckoning to us:—'And as they ministered unto the Lord, the Holy Spirit said, Separate me these men for the work whereunto I have called them. And when they had prayed, they laid their hands on them and sent them forth.' "

### *Progress in the Cities*

The picture would not be complete if we neglected two very remarkable pieces of work being carried on in the older centers and great cities of Sao Paulo and Rio de Janeiro; quickening the church and extending the frontiers, not geographical, but social and cultural.

Busy Brazilian Presbyterian pastors are carrying on a remarkable work in addition to their regular duties through the "Institute of Religious Culture." Dr. Miguel Rizzo, the leader in this movement, modestly writes as follows: "Since many people will not go to the church building for special meetings, I held my last series in Rio in a movie house. The meetings lasted five days and there were 1000 people at every meeting, 519 persons gave their names as interested in further information. I give a simple message. There are 400 in the course on religion that I am now giving in Sao Paulo. We make the greatest effort not to lose contact with those who have expressed themselves as interested, so now we are sending out lessons to 4,000 people." (Dr. Rizzo was the representative of the Presbyterian Church of Brazil at our Board's Centenary Celebration in 1937.)

The *Puritano* in its May tenth issue gives some statistics which show the far-reaching extent of the work.

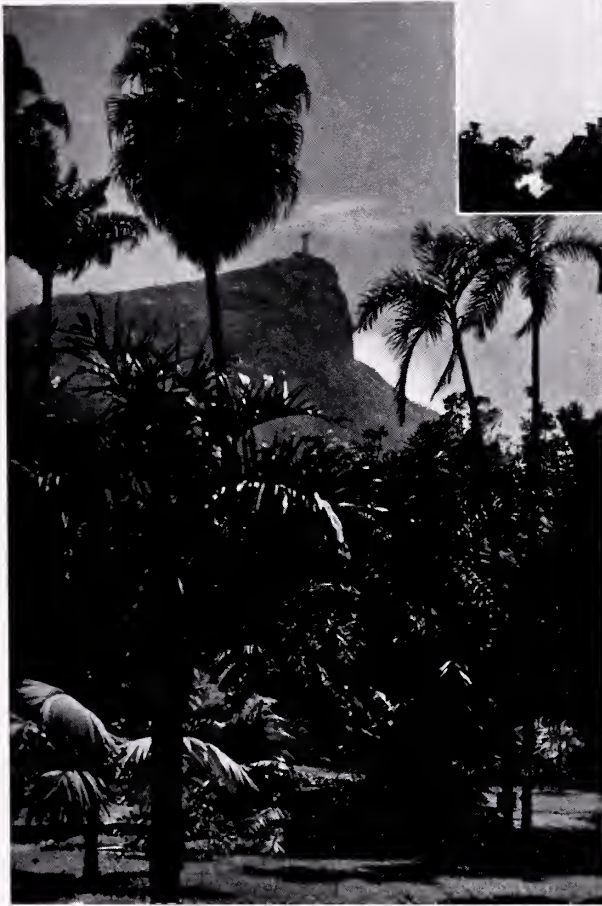
"The Institute of 'Cultura Religiosa' has had more conferences in 33 places scattered over 6 of the Brazilian states. Here

20,000 people have heard the Word of God and of these 3,183 have had religious instruction. The Institute hopes to bring this number to 5,000. An important industrialist has ordered printed 10,000 copies of one of the articles published in the Institute's magazine, *Fe e Vida*. It is truly a magnificent work that the Rev. Miguel Rizzo and his helpers are doing, in reaching those who are not church members—many of whom are of the intellectual class."

Mrs. C. Roy Harper, director of the Singing Mission from the JMC School (Curso Jose Manoel da Conceicao in Sao Paulo) wrote: "My work in the class room has been in the Music and English Departments. This year in the mid-year vacation, we were able to take an evangelistic trip with thirty selected voices from the A Capella Choir. The churches visited, even though all have their serious financial difficulties, contributed willingly and covered the expenses of the trip. The students co-operated perfectly. The dignity and reverence with which they conducted themselves in all the services, from the processional, 'The Church's One Foundation,' to the beautiful Lutkin 'Benediction,' caused comment everywhere. We have no robes for the choir, and the clothes question is a vital one, especially for some of the students who have only *one* suit aside from the khaki clothes used for school. One boy, an orphan and penniless, said he could not go because his one suit was too shabby and he did not want to go into debt to buy one. We had the old, sorry-looking suit cleaned, mended, and pressed, the boy put his pride in his pocket, and enjoyed the trip as much as anyone.

"Aside from the worship service given every night and three times on Sunday, we gave four radio broadcasts, a new and most interesting experience for most of the students. The churches without exception were filled to capacity with crowds standing in and outside. Music can attract as nothing else! Many music





*The Christ of Corcovado, Rio*



*Pupils in the Ponte Nova School*

lovers came, entering the Evangelical church for the first time, and in many cases, hearing the gospel for the first time. It was wonderful! What an opportunity! It is a spiritual experience to sing those beautiful hymns such as ‘God so Loved the World’ from the *Crucifixion*, with all that one has to put into it, night after night,—to crowds of eager listeners.”

These are but hurried glimpses of the tremendous opportunities and possibilities which are being faced and met by the Brazilian Christians. Their needs are great, their resources are still inadequate, but their courage and eagerness augur well for the spreading of the knowledge and love of Christ in Brazil.

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*We gratefully acknowledge these pictures:*

PAN AMERICAN AIRWAYS — cover, page 32

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BRAZILIAN INFORMATION BUREAU — pages 3, 7, 13, 16, 17 (a, b), 20

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